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LIVE TO DO GOOD.

BY GEORGE W. BETHUNE, D. D.

Live to do good; but not with thought to win
From man reward of any kindness done—
Remember him who died on cross for sin—
The merciful, the meek, the gentle one—
When in plain for crime of doing good,
Count thou expect return of gratitude!

Do good to all; but, while thou earnest best,
And at the greatest cost, nerve thee to bear,
When thou own heart with anguish is oppress'd,
The cruel truth, the cold avowed air,
From lips which thou hast taught in hope to pray,
And eyes which sorrow thou hast wiped away.

Still do thou good; but for His holy sake
Who died for thee, fixing thy purpose ever;
High as his throne, no wrath of man can shake:
So shall be own thy generous endeavor,
And take thee to his companion's glory up,
When thou hast shared the Savior's bitter cup.

Do naught but good; for such the noble strife
Of virtue is, to point reward to venture love,
And for thy foe devote a brother's life,
Content to wait the recompense above;
Be true for truth, to forestall insult weak,
In mercy strong, in vengeance only weak.

ST. SIMONIANISM—FOURIERISM.

(Continued.)

Precisely at the time when Saint-Simonianism, as an established faith, was thus suppressed in France, another system, claiming it in certain respects, and upon the whole still more curious, if not so powerful, began to attract public attention. This was the system of *Fourierism*, as it was called, after the founder, Fourier.

François Charles Marie Fourier was born at Besançon, the 7th April, 1768, seven years and a half after Saint-Simon. His father was a small woollen-draper; and Fourier, whose earliest years were spent in the shop, was destined for a similar mercantile employment. A dreamy, singular, awkward youth, with an insatiable appetite for all kinds of information, and a great difficulty of expressing himself—he seems all the while that he was earning his bread by labor in the shop and the counting-house, to live intellectually in a world of his own. That he must have been an ardent student in private of the mathematical and physical sciences, and indeed of all descriptions of knowledge whatever, is clear from the enormous mass of miscellaneous notions which he has left heaped up in his writings. The direction of his labors, however, came from within; for some singular superstition or mal-organization of spirit, which made him different from other men, rendered him independent of their opinions or society, and placed him out of rapport as it were with surrounding things, so that between what he saw existing, and what he schemed within himself, there was perpetual discord. In short he was a man of one idea, as the phrase is; one of those men, the exact opposite of the poet in their constitution, who, instead of holding the mirror up to nature, explore her with a lamp. How strong and intense in Fourier was this innate conception of things, which he had brought into the world with him, is illustrated by an account he gives of two circumstances which, he says, made an ineffaceable impression on him in his early years. The one was, that when a boy of five he had been reprimanded in his father's shop for contradicting some one who had told a lie in his presence; the other that, when nineteen years of age, he had assisted, as his capacity as a merchant's clerk, at a submergence of corn with a view to keep up high prices. In the one he received his first experience of the fact that falsehood is tolerated; in the other he was present at one of the results of monopoly.

Possibly, from the very fact that his discord with the world about him was so thorough and radical, Fourier, up to a comparatively late period, lived a life of calm observation, amounting, in appearance, to acquiescence. That society, as it existed, was one complex system of fallacy, and suffering seems to have become in his mind a settled fact, which one must just accept as such, and endure. All that one could do was to exhibit to the world a model, constructed out of one's own thoughts, of a new and perfect system of society; if such a model were duly set forth, the world would doubtless strive towards conformity with it, and in the process of years would attain to it. One need be in no hurry, however; it was more essential to build up the scheme completely in one's mind so as ultimately to place a finished and perfect model on the table, than to come forth immediately as a mere critic. Indeed, the evil of the existing system was so great, that to strike a blow or indicate a change here and there would do but little; the entire edifice must be pulled down and rebuilt, and one's best occupation, therefore, were leisurely and apart from all ephemeral politics, to prepare the new plan.

Full of such strange thoughts regarding the world about him, the eccentric and taciturn merchant's clerk was slowly building up in his own head a mass of uncouth forms of language, descriptive to himself of a model system of society. He was one of those minds, apparently, who accept the mere conceptions that arise arbitrarily in the understanding itself, as of equal value, as regards truth, with those revelations concerning the external world, which come through experience. That he was by no means destitute of the power of observation is clear, from the allusions in his writings to existing wrongs and defects; and that he did not undervalue those general ideas in which thinkers have summed up, as it were, in literary forms, the past experience of the race, is proved by his fondness for study. But the views and ideas thus derived from contact with the world, and with other intellects, he seemed to flood and drown from some intense desire to live in his mind from some intense desire to live in his mind from some intense desire to live in his mind.

Half the mesmerist, and half the scientific analyst in his constitution, he seemed, if we may so express it, to live intellectually in an apartment of which one window fronted the actual world, while the other looked back into the region of supernatural conceptions, out of which all things have sprung. Seated at this back window, he would woe out of the darkness all sorts of conceptions regarding God, the creation, and other transcendental matters, about which no man can possibly know anything by his own strength; then, removing to the other window, he would derive from the actual world, without accurate conceptions regarding the world; and finally mingling the two heaps of notions together, he would proceed to organize the mass as if it were homogeneous. That this is a correct representation of Fourier's mind and habits, will appear when we describe the nature of his system, as developed in his "Theorie des Quatre Mouvements," published anonymously at Lyons in 1808, and which, with the exception of an article on the state of European poli-

tics published five years before in a newspaper of the same town, was, it is believed, his first attempt to communicate with the world through the press. In this bizarre and singular work—all the more singular as being the production of an obscure clerk who had attained his thirty-eighth year without doing anything to reveal himself out of the counting-house—are contained the germs of all that Fourier ever wrote. Here, therefore, it may be as well to present a general outline of his entire system, as first promulgated in 1808, and afterwards, only filled out and expanded.

In religion Fourier was a Pantheist; in other words, God, the world, and man, were all blended and confused in his idea of existence as a whole. Using formal language, however, he viewed the world as an evolution of three eternal co-existing principles—God, matter, and justice, or mathematical truth. God or will is the cause of the destinies of things; justice is the reason of them. The universal will manifests itself in the form of a law of universal attraction; by which all that exists is regulated. This universal attraction distinguishes itself into five species, or, as Fourier called them, *morements*—1st, material attraction, which was discovered by Newton; 2d, organic attraction, pervading the inner constitution of bodies; 3d, arational attraction, or the attraction of imponderables; 4th, instinctual attraction, or the attraction of instincts and passions; 5th, social attraction, or the attraction of man to his future destinies. Of these five movements only four were announced, as appears from the title in Fourier's first work; the arational attraction was afterwards added. Pervaded by this universal law of attraction, all nature was full of analogies, and in every part one might discern the rhythm of the whole. Friendship, for instance, was symbolically represented in the circle; love in the ellipse.

The entire duration of the world, as it now is, will be 80,000 years; half will be a period of ascension, and half of descent. The world, as yet, is only in its 7,000th year; consequently young and foolish, and far from being what it will be. God peopled the world originally with sixteen races of men, nine of which were placed in the old, and seven in the American hemisphere. All these, however, were made with the same fundamental dispositions; and hence, their mingled progeny forms but one species. God has also reserved for himself the power of eighteen supplementary creations of men. In the act of creation there is a conjunction of Austral and Boreal fluids; hence, the supplementary creations come to take place, the earth will gradually become a beautiful garden; the masses of polar ice will be melted away, the whole sea will become navigable, and the salt having been disengaged, will at length consist of excellent fresh water, which sailors may drink.

The soul of man is immortal; and is subject to reproduction in new forms—not, however, as the Hindus say, in forms either nobler or viler, according to circumstances, but always in forms nobler than those already passed through. For each soul there will be one hundred and ten transmutations in all. The various planets, and even the stars, will be developed, exchange their spiritual burdens—each planet, as it were, emptying itself into the one immediately above it in the scale of importance.

Human nature is a compound of twelve distinct passions: five sensitive, which together make up the desire of individual enjoyment; four affective, (love, friendship, ambition and family-feeling), which lead to the formation of groups; and three governing or distributive, (the *calabiste*, or love of intrigue, the *alternante*, or craving for variety, and the *composite*, or inspiration of art), which produce series. As group is the association of individuals, so series is the association of groups. The ultimate tendency of series, again, is towards unity; and thus the passion for unity expresses the aim and longing of the whole human being, and is the result of the free play of all the twelve compound passions, as light is the result of all the prism tints. Conformity, therefore, to this passion for unity, or in other words, submission to the law of passionate attraction, (attraction passionnée), is the true theory of conduct. Duty is entirely a human idea; attraction only—i. e. physical tendency, comes from God. The distinction between certain passions as good, and others as bad, is a fallacious mode of speaking; all are good; it is impious to resist any of them; and true wisdom consists in entire abandonment to their impulses. What we call *evil* or *wrong* has no real existence; all misery has its origin in misconception. The passions are not to be denounced or struggled against; they are to be utilized. If the medium in which the passions act offers resistance to their free play, then that medium must be modified.

The present medium, that is, society as it now exists, does offer resistance to the free play of the passions. All is confusion, irregularity, compulsion, misconception. Between the Creator and the creature there have been five thousand years of misunderstanding. How shall this condition of things be remedied? How shall the present confused medium, in which the passions are restrained, be made to evolve a new medium in which they shall be able to act freely? By what means shall riches be made to succeed to poverty, truth to deceit, mutual respect to oppression and revolt, happiness to misery? Philanthropists had announced and attempted various schemes having this object in view. All had failed. The scheme which he proposed, however, could not fail, being according with the eternal mechanism of nature. This was a system for the association of mankind in industrial bodies, on the principle that each individual, while forming part of a whole, should yet be at liberty to follow his own tendencies and inclinations. "The disease which devours industry is industrial anarchy or incoherence." The cure, therefore, must consist in organization, association, harmonious co-operation. But this can only be secured by allowing, in the first place, perfect individual freedom. Labor is not of itself naturally repugnant to man; nay, man is so constituted as to find his only true happiness in labor; but the happiness to be found must actually lie in the labor in which it is sought; in other words, the labor in which a man is called to engage ought to be of the kind which is of itself agreeable to him. This idea of labor, pleasurable for its own sake, (travail attrayant), was one on which Fourier laid immense stress. As the English acquire tools hard in a fox-chase, and yet like the labor; so, if the world were as it should be, all human beings would do as they felt inclined, and in so doing, would enjoy the toil.

In order to realize this picture of a world busy and at the same time happy, the present distribution of mankind over the globe, in cities, towns, villages, hordes, and hamlets, must be entirely abandoned; and mankind must associate themselves anew in little masses called *phalanxes*. A group, that is, the little association formed by the operation of the sensitive and affective passions, would number usually from seven to nine persons; from twenty-four to thirty-two groups, associated by the play of the distributive passions, would constitute a series; and, lastly, an association of several such series, representing in itself the supreme tendency of unity, would form a phalanx. A phalanx, therefore, would consist of about 1,800 persons of both sexes, associated together for all the purposes of life, and forming in effect a complete little community. Each phalanx would occupy a vast barracks or system of buildings called a *phalanstere*, which would include within itself a church, a theatre, dining-rooms, picture galleries, an observatory, a library, work-rooms, sleeping apartments, and, in short, every possible accommodation that comfort would require or taste suggest. Every *phalanstere* would stand in the midst of its own gardens and grounds. How cheaply even splendor might be attained in all the arrangements of the *phalanstere*—in the architecture, in the style of furnishing, and also in the *cuisine*, the success of the modern system of clubs might show—of the principle of which the Phalanx-system would in some respects be but an extension. In the life of the phalanstere all would be at liberty to follow their own bent—to work, or to idle; to work at one trade or at several; to be sociable or retiring in their habits. The women would naturally, according to the affective instincts of their sex, dominate in the relations of family, &c., while the men would pursue the career of ambition; nevertheless, no restraint would be put upon the liberty of the women exceptional in their tastes and inclined to follow a profession—that of medicine, for instance. As for the children; for them, too, the system would be one of attraction. They would be allowed to sing, romp, read, or even gormandize; only all these manifestations would be carefully watched, and the passions which they indicated, utilized. From all this life of freedom, some might say, nothing but confusion would result. The contrary, however, would be the case. Labor, ceasing to be repugnant, would organize itself beautifully; there would be the most admirable classification and sub-division of employments; all sorts of machines for abridging labor would be introduced, and their invention encouraged; and among the inhabitants of the *phalanstere* there would operate the most wholesome emulation. Every member would be secured a minimum of income, sufficient to supply his ordinary wants; and over and above this there would be a distribution of the surplus profits among the efficient members, according to the three categories of Labor, Capital, and Talent. Of these Labor would have the preference, its share being as five, while the shares of Capital and Talent would be respectively as four and three—that of Talent, therefore, being lowest.

The Phalanx-system would naturally first be introduced in the field of agricultural labor. There, gradually and simply, without disturbing a single established relation, it would succeed in trades and professions, it would ultimately prevail over the whole globe. Then would arise a new set of relations, associating the separate phalanxes one with another, according to the most beautiful series. In all there would probably be about 500,000 phalanxes on the earth. The governor of a single phalanx would be called a *Unarch*; the governor of four phalanxes a *Duarch*; the governor of twelve phalanxes a *Tetrarch*; and so on, up to the governor of the whole world, or *Omnarch*. This association of the phalanxes by series would supersede the present arrangements into provinces, nations, &c., performing all that is good in the functions of such arrangements. Certain phalanxes would stand designated as the capital of their common district; and the associated districts would central recognize in one established spot the central phalanx of the nation. Finally, there would be one golden-domed phalanstere, towards which, as the metropolis of the world, all the railways and all the telegraphic wires would converge; and here, receiving the letters of all nations, and issuing his despatches—East, North, South and West, would sit the *Omnarch* with his clerks. This phalanstere should be somewhere on the Bosphorus. All general planetary business would be transacted in the office of the *Omnarch*. Thus, in the case of a great discovery in the arts, such as that of the steam-engine by Watt, or of the publication of a book deserving a place among the world's classics, the *Omnarch* would decree a tax for the benefit of the author upon all the phalanxes. A tax of five francs each on all the phalanxes would have secured to James Watt £100,000 for his steam-engine. Again, in the case of a sudden physical calamity in any part of the world, as, for example, an earthquake or inundation, the *Omnarch* would instantly despatch an industrial army to the spot to repair the damage.

Such, described as literally as we have been able from our authorities, was the extraordinary system which Fourier gave to the world. Eponymous first in his "Theorie des Quatre Mouvements," published in 1808, it was enlarged and completed in his "Traite de l'Association Domestique-Agricole," published at Paris in 1822; in his "Nouveau Monde Industriel et Social," published in 1829; and in a work which he published in 1835, entitled "False Industry, Fragmentary, Repugnant, Deceitful; and the Antidote, Natural Industry, Combined, Attractive, Truthful, giving Quadruple Profit." All these works are in form the reverse of methodical or artistic; and they abound in uncouth words and phrases, invented by the author to express his meaning. Fourier was incapable himself of the task of popular exposition; this he left to his followers. In another respect he was peculiar. Most men of his class have been contented with giving to the world a few pregnant aphorisms containing the gist of their system; in his writings there is a perfect deluge of the most rigidly reasoned and ingenious details.

The sincerity of Fourier has never been questioned. He always talked of his own theory, says M. Reybaud, as of a fact dominant in the world. Living in a state of isolation, and dealing only with the symbols which in his mind had come to stand for things themselves, he had solved, as he fancied, a gigantic equation; and the solution must ultimately be accepted. In short, as we have already said, his mind was, in some respect or other, abnormal in its structure, so as to be out of connection with everything about it. Such dogmas, for instance, as those which we have described, relating to the creation and duration of the world, indicate a total breaking down, in the mind which pro-

duced them, of all separation between the organs of conception and belief. According to the same method one has only to think anything whatever, like a Hindoo poet; and then assert it to be true. One might assert, for instance, that there was a ball of fresh butter at the centre of the earth; and in such a case, if the assertion were gravely made, there would be little probability that it would be contradicted. Now, there are many minds, Scotch and English, into which such an odd fancy might enter; but the difference between them and Fourier is, that whenever he conceived such a thing, he ran a great risk of believing it. Hence the gravity with which he could talk of the analogy between love and the ellipse, of the eighteen supplementary creatures, of the Austral and Boreal fluids, of the future *Omnarch* of the globe, &c.—conceptions which in other minds only serve as a sort of intellectual sun to tickle the faculties and keep them awake. He himself seemed to be aware of some such difference between himself and other men. "My three systems, cosmology, psychology, and analogy," he said, "are one thing; another thing is my fourth, that of passionate attraction. While you examine it, leave the others alone. If in them I have been extravagant, Newton also has written a commentary on the Apocalypse." (To be continued.) North British Review.

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CORRESPONDENCE.

AMENIA SEMINARY.

Its Location—Anniversary Exercises—A Hint to be Taken—Rev. E. O. Haven—Prospects.

A brief notice of this Institution may not be uninteresting to the readers of the Herald, many of whom are its patrons.

It is located in the State of New York, and is under the patronage of the New York Conference; but its high reputation, and its nearness to Massachusetts and Connecticut, have gained for it many students from New England.

Its Anniversary Exercises for the present year commenced on the 17th of July, and closed on the following Wednesday. The Examination, which occupied the whole of Monday and Tuesday, gave abundant evidence of the ability and faithfulness of the teachers, and of the diligence of the students.

We might specify several classes, in different departments of instruction, worthy of special commendation, but the brevity of this notice will not allow the introduction of particular criticisms made at the time. Our comments on all the exercises would not be equally favorable. We were highly pleased with them as a whole, and consider them highly creditable to the Institution. Many of the classes were subjected to severe tests; but the readiness and correctness with which they met them showed that they had not been drilled merely on exercises selected for the occasion. The teachers appeared to have full confidence in their students. This confidence on their part was fully reciprocated, and we were especially pleased to manifest by them during all the exercises. We are unable to speak of personal knowledge of the merits of the ladies' and gentlemen's exhibitions, as from different reasons we heard but a small part of either. The parts we heard were very excellent; some of them, considering the age and advantages of the authors, were of an unusually high character in every respect.

It was a matter of regret that but few of the Examining Committee were present. We think the brethren appointed to this office, if they do not expect to attend to the duty assigned them, ought to resign, so that others may be appointed who will attend to it. The absence of the Committee is always a serious embarrassment to the teachers and a source of injustice to the school.

One of the most pleasing things connected with the Anniversary of this Institution is the interest in its welfare manifested by the former students. Regular societies have been formed, holding meetings at this time, before which addresses and poems are delivered by members previously selected.

On Tuesday evening, Rev. E. O. Haven, who has had charge of the Seminary during the last two years, gave an able and affecting parting address to the officers and students. He had already received an appointment from the N. Y. Conference, as preacher in charge of a station in the city of New York. He has discharged his duties as Principal with great acceptableness, and gained in an unusual degree the esteem and affection of those committed to his charge. The prayers and best wishes of his friends follow him to his new field of labor with confident expectation that much good will result from his efforts.

The next term will commence on Thursday, Aug. 17th, under the care of Rev. Gilbert Haven as Principal. He is a brilliant scholar, and the friends of the Seminary may confidently expect that he will labor zealously and successfully for its good, and the best interests of those committed to his care. He will be assisted by an able Faculty, some of whom have had much experience in their profession.

Amenia Seminary stands deservedly high in the favor and estimation of the public. It is pleasantly located in a quiet, moral village, in a great measure free from the temptations that so often ensnare the feet of unwary youth. Having resided there several years, we are prepared to speak highly of its inhabitants. To some of them we became strongly attached; but to none more so than to a reverend brother of another order, whose faithfulness as a minister of the Gospel, deep piety, benevolence and Christian heart, have gained for him the respect and esteem of the whole community. Men say of him emphatically, "He is a good man." His refined tastes, knowledge of the fine arts, and ability to excel in them, would have gained for him in such pursuits extensive fame and wealth.

The control of the Amenia Seminary is by its constitution secured to the M. E. Church. Unlike most of our institutions, it has never received pecuniary aid from the church. The Trustees have from the first been embarrassed with a heavy debt, and have struggled with great difficulties, but they have not looked beyond their own resources for support. They have gone steadily onward, enlarging their accommodations and facilities for instruction. The blessing of God has evidently attended this Institution. Hardly a year has passed since it was opened, without an extensive revival of religion among its students. Many young ladies and gentlemen have there become pious, and are now filling high stations in society, or adorning the no less honorable walks of private life. We hope it will ever be thus, and that in

all literary institutions the young shall be taught that wisdom, the beginning of which is the fear of the Lord. J. C.
August 3, 1848.

TRIP TO PITTSBURG.

Braddock's Grave—Pittsburg—Moral Aspects—Temperance—Fort du Quebec—Anecdote.

Br. STEVENS:—I intended to have written something more of Baltimore and vicinity, and our journey to Pittsburg, but "One of the Delegates," being more rapid with his pen than myself, has outrun me more than an hundred miles, so that while I have been creeping about Baltimore he has bounded over the Alleghany Mountains, leaving a few thoughts by the way, and has set himself down in the city of smoke. I will only stop on my way over the mountains to correct "the Delegate's" error. He said, "A board nailed to a tree, bearing the significant words, *Braddock's Grave*, points the traveller to the spot where lie the bones of this unfortunate commander." He ought to have recollected that those bones have mouldered in their native soil, having long since been removed by his friends to England.

Pittsburg is a great, dirty, rich manufacturing city, possessing almost any amount of wealth and a good share of benevolence. The citizens are remarkably industrious, rich and poor—not ashamed to be seen with their coats off and their sleeves rolled up hard at work from morning until evening in their business. They are said to be a church-going people; nine tenths of the mechanics and business men regularly attend meeting on the Sabbath. I think, however, that the standard of morals is not as high in the West as in New England. In several of the moral enterprises of the day they are sadly in the rear, especially in the Temperance reform. We saw symptoms, however, of their waking up, for several of those who ought to be leaders in the cause were rubbing their eyes in good earnest, and inquiring what could be done.

It is true there are in that city Washingtonians, Sons of Temperance, &c., but they have not received that aid from the church which they had a right to expect, and their hands hang down, and who wonders? Is not the apparent retrograde motion of this cause mainly attributable to the indifference of professed Christians? What can we think of those clergymen who, in their pastoral visits, pass by a store with *forty barrels* of whiskey lying at its door without raising one note of warning to the community? The merchants of Pittsburg, who deal in the necessities of life, possess among other good qualities, one remarkable, honest confidence. If a stranger purchases a small amount of goods, and it is not at the time convenient for them to change his note, they say, "very well, call at your own convenience and settle," without even asking his name. Such instances are rare among Yankees.

There are three bridges crossing the Alleghany river to the city, built at a heavy cost, but such is the travel from one city to the other that they pay annually a dividend of from six to ten per cent. A part of the old French Fort du Quebec still remains, having been converted into a dwelling-house by emigrants from Germany. An aged gentleman there informed me that, during the revolutionary war, his uncle was colonel of a regiment of recruits who were called to drill daily, that they might become familiar with military tactics. The Lieutenant Colonel, being anxious for preferment in office, sought the removal of his commander, and hired three of the soldiers, when ordered to load and fire, to put in balls, which they were forbidden to do, and aim at the commander. One of the soldiers overheard the plan a few hours before they were to be called out on parade, and immediately informed the Colonel of the design. "Never mind it," said the officer, "go back; keep still, and I will manage the affair." Shortly the drum beat to arms, and every officer and private was at his post. The exercises commenced, and soon the order was given to load and fire. After they had loaded the stentorian voice of the commander was heard, "order arms, ground arms! Now," said he to his subalterns, "shoot the first man that touches his gun without my orders." He then directed several officers to search the guns for balls, and three were found to contain three balls each. The men were identified, arrested, together with the Lieutenant Colonel, who was degraded and sent home.

My sheet is full, and I must reserve the rest I wish to communicate for another article.
A MAINE DELEGATE.

For the Herald and Journal.

A GREAT EVIL IN THE CHURCH.

Without assuming the character of a dictator, or transcending the limits of prudent suggestion, I will venture to say that there is now a serious call for a universal and concentrated effort on the part of the ministry, to rid the church of this evil. The impeding desires, and the beseeching attitude of the millions of earth who look for light, and inquire for the truth, and beg for the missionary with the Bible, demands all the resources of the church. Shall they be withheld? Shall the energies of the church and the operations of the missionary cause be crippled and circumscribed at this most important juncture in the history of the world? Every Christian heart responds a significant *no* to this question. What shall be done, then, to rid the church of this hidden evil? Let every minister, and every one concerned drink new draughts of the benevolent spirit of the Gospel, and then "cry aloud and spare not, and show the people their sin, and Israel their transgression" in coveting riches, and robbing the treasury of the Lord by their parsimonious love of the world. Let it be remembered that every dollar now saved to the cause of Gospel extension from the coffers of mammon will tell effectually in pushing on the victory of the cross. Never was there a time since the reformation when the same expenditure of money and effort could accomplish so much as at the present. Where then is the heartless worldling that dares now to "keep back" his offering to the Lord? Let his parsimony be held up to the gaze of pious contempt and religious indignation, and his salvation be the subject of ardent desires and persevering prayer; for such an one is "in the gall of bitterness, and the bonds of iniquity;" he is "in danger of hell fire," and every good man should feel deeply concerned for him, and labor for his rescue from sin and death. Let us not forget that every covetous man is an *idolater*, and none such can enter into the kingdom of heaven.

7. I will point out lastly one other form of the evil covetousness in the church. I refer to the *mighty influence* wielded by wealth among professors. I stop not to reason out the *fact* of such influence; this is too evident to be doubted at all. The only question that can here be raised is, how does the influence of wealth in the church show the existence of covetousness? The undue power wealth has in the church can only be accounted for on the ground of the love and admiration the people have for wealth. If none were covetous, but all filled with the pure love of God, wealth could not exert such an influence. This is sufficiently plain. Wealth seeks and usually gains promotion; and promoted, it rules with an iron sceptre. Under the control of religion and the direction of the church, wealth is a valuable servant; but ruling and riding over the heritage of the Lord, it is a merciless tyrant and devouring murderer. This dangerous position it will always assume while it is covetously hoarded up, and the church surrenders her humility to pride, and her holiness to a corrupting association with the world. It will always assume this lofty position while men have promotion and influence in the church because of their riches. Against this unscriptural sentiment, that allows and fosters this state of things, I religiously protest. Let faith, humility and holiness be the considerations of merit, and the reasons for influence and promotion. The church is a spiritual or religious society, therefore none should rise to influential distinction on mere worldly considerations. The rich are not necessary to the existence and prosperity of a religious society; but *humility and holiness* are. Let the rich figure as largely as they should in the monetary business of the church, but let them not be assigned to the religious offices of the church on account of their opulence and supposed talents, or because they may stand high in the false scale of worldly honor. If they have not humility, and are not filled with the "meek and lowly mind which was in Christ," they will influence the operations of the church according to their notions of propriety, and a feeble Christianity will be the product of their labor. But if they have the spirit of Christ, and their riches are dedicated to God and used for his glory, let them stand upon the common platform of merit, *true piety*. The allowing and keeping up a "monied aristocracy" in the church is positively opposed to the equalizing gospel of Christ, whose shining excellence is, that it brings salvation to the poor. This very thing was condemned by the Savior in the Pharisees; and his whole teaching and example were arrayed against it, because it is unholiness and the devil. St. James, animadverting on this very point, commands us not to "have respect to the man who weareth the gay clothing and gold ring," nor to despise the "poor man in vile raiment." He informs us that if we have "respect to persons, we commit sin, and are convinced of the law as transgressors." He tells us also that God "chooses the poor of this world, *rich in faith*, and heirs of the kingdom." To whatsoever extent, therefore, the church is "partial," and respects the rich, she is opposed to Jehovah, and may so far expect the withdrawal of the Holy Spirit.

That I have not constructed a man of straw that "the poor are despised" by many in the church, and many a baron professor says that "sit here under my footstool." And our judgment is so "unrighteous," that frequently we "call the poor happy." Are not the poor, with all their humble piety, frequently neglected, even by ministers of Christ, and the rich, with all their pride and formality, courted and caressed? Is there not a greater deference paid to the opinion of the rich than to the opinion of the poor in carrying on the movements of the church? Indeed, are not the wishes and the will of the wealthy in our societies often the law supreme in many important matters? And do not the rich frequently tally obtain indulgences in the neglect of many duties, and many little aberrations from the rule of propriety, for which the poor would be hardly dealt with? The rich are seldomly excluded for non-attendance in their class; but the poor, for the same crime, by the same syncretistic apologist for the wealthy, are dismissed often with summary vengeance. Are not the opulent members lauded on their deeds of benevolence, which mostly are comparatively small, while the "mite" of the poor, great in comparison, is often unnoticed or contemptuously sneered at? I speak of what is notorious, and of what very much soils the honor and hinders the success of the church. The church, as a body, and especially her ministers, should be the friends of the poor. But how much we seek the honor that comes from men. I would gladly say much more, but forbear for the present, earnestly praying that this great evil will readily be banished from the church, and all her gold thrown a willing sacrifice at the foot of the cross. If I have representations of the extent and power of this evil, I will rejoice to know that it is not as bad as I fear it is.

D. S. WELLING.

Annapolis, Ohio, June, 1848.

INCIDENTS IN PARIS.

The Rev. E. E. Adams, of Havre, writes: "The French are zealously engaged planting 'Liberty Trees' in all parts of the country. Paris, Rouen, Lyons, Orleans, Marseilles, Bordeaux and Havre, have had their respective demonstrations for this object. On these occasions the priests are invited, and if not willing, compelled to pronounce their benedictions. A few days since the people planted a tree in front of the Institution of Deaconesses, which is under the care of M. Vermeil, a very worthy Protestant pastor. He was invited to bless the tree. He replied: 'It is not the manner of Protestants to bless an inanimate object, but I will pray for you, if you like.' 'Yes, yes,' responded a thousand voices, 'pray for us.' M. Vermeil then read to them a portion of Scripture, and commended them and the nation to the care and grace of Jehovah. The multitude listened in silence and deep interest; but when the prayer was ended, they rent the air with shouts of 'vive M. Vermeil! vive la Protestantisme! vive la Republique!' And such was their enthusiasm, that the worthy pastor with difficulty prevented their carrying him through Paris in triumph.

It is very difficult to interpret these manifestations of French character. Were it as stable as that of the English, we might predict great good. As it is, indeed, we see a favorable attitude of the people towards Protestantism. Divine Providence is assuredly opening up a field for the employment of all our moral powers, and the exercise of all our Christian graces, in this land. And amid much that is forbidding, we cannot be so blind as to see no gleam of sunlight.

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From the Boston Bee.

LABOR.

BY EDWARD C. ARBUTT.

Labor, labor—honest labor,
Labor keeps me well and strong;
Labor gives me food and raiment,
Labor, too, inspires my song!

Labor keeps me ever merry—
Cheerful labor is but play;
Labor wreathes with my sorrow,
Labor drives tears away.

Labor makes me greet the morning
In the glorious hour of dawn,
And I see the hills and valleys
Put their golden garments on.

Labor brings an eve of solace,
When my hands their toil forego,
And across my heart in silence
Cherished streams of memory flow.

Labor ceases night with gloom,
Giveth rest and happy dreams;
And the sleep that follows labor
With a mystic pleasure teems.

Labor ever freely gives me
Lustrous vigor to the mind;
Shedding o'er it sunlight hues,
New ideas I daily find.

Labor brings me all I need—
While I work I need not borrow—
Hands are toiling for to-day,
Mind is working for to-morrow.

Labor's tones make sweetest music,
As their busy echoes ring;
Wheel, and wheel, and wheel,
Have a merry song to sing.

"Labor-labor!" cryeth Nature,
"Labor!" sing the winds of Time,
And in their own language
Earth and sky and ocean chime.

Labor-labor—'ne'er be idle,
Labor, labor while ye can;
'Tis the Iron Age of Labor,
Labor truly makes the man!

THE STRANGER ON THE SILL.

BY T. BUCHANAN READ.

Between broad fields of wheat and corn,
In the lonely home where I was born;
The peach tree leans against the wall,
And the woodbine wanders over all;
There is the shaded doorway still,
But a stranger's foot has crossed the sill.

There is the barn—dark, as of yore,
I can smell the hay from the open door,
And see the busy swallows throng,
And hear the peewee's mournful song;
But the stranger comes—O! painful proof—
His shavings are piled to the heated roof.

There is the orchard—the very trees
Where my childhood knew long hours of ease,
And watched the shadowy moments run,
Till my life inhaled more shade than sun.
The swing from the bough still sweeps the air,
But the stranger's children are swinging there.

There lullabies the steady spring below,
With its bulrush border where the hazels grow;
'Twas there I found the calamus root,
And watched the minnows poise and shoot,
And heard the robin leave his wing—
But the stranger's bucket is at the spring.

O, ye who daily cross the sill,
Step lightly, for I love it still;
When you crowd the old barn eaves,
Then think what countless harvest sheaves
Have passed within that scented door,
To gladden the eyes that are no more.

Deal kindly with these orchard trees;
And when your children crowd their knees,
Their sweetest fruit they shall impart,
As if old memories stirred their heart.
To youthful spirit still leave the swing,
And in sweet reveries let the spring.

The barn, the trees, the brook, the birds,
The meadows with their lowing herds;
The woodbine on the cottage wall—
My heart still lingers with them all.
Ye strangers on my native sill,
Step lightly, for I love it still.

BIOGRAPHICAL.

WILLIAM EMERSON was born in North Reading, June 10, 1760. At the early age of seventeen he engaged in the service of his country, then struggling for freedom. At thirty-five he joined the Congregational Church at Malden. He first proposed Methodist preaching in the town of Malden, and the proposition being accepted, the services of Rev. Timothy Merritt were procured. In 1820 he joined the Methodist Church, of which he remained a valuable member until his death. He lived to see many of his offspring, both children and grandchildren, folded in this church of his choice. For many years he could say, "To live is Christ," but the last two years of his life he felt that "To die would be gain." On Sunday evening, July 23, he breathed his last. Who could have selected a more befitting hour—on the holy Sabbath—on the evening of the holy Sabbath his spirit, well-plumed for its upward flight, fled away, to commence one eternal Sabbath around the throne. He bore about with him a testament of glory for eighty-eight years, but now he has a "building of God," a house not made with hands, eternal in the heavens.

F. A. GRISWOLD.

Mrs. DESIRE PICKERING, wife of William Pickering, and daughter of Daniel and Desire Blaisdell, died in Oxford, Me., July 16, aged 31 years. Sister Pickering gave her heart to God in her youth. A short time before she died, being informed that she was dying, she replied, "It don't alarm me; I wish to be gone. Come, O my Savior, and come quickly."

"Jesus can make a dying bed
Feet soft as downy pillows are,"

was her dying language. Thus she sweetly exchanged a world of suffering for one where the weary are at rest.

AMOS P. BATTERY.

N. Penobscot, Me., Aug. 2.

Mr. JOHNSON RIDEOUT died of lung fever, in No. 5, Arrostook, Me., July 18, aged 49 years. Mr. Rideout was a member of the Free Will Baptist Church, had formerly been a preacher of the Gospel. He has a brother, a member of the Maine Annual Conference of the M. E. Church. He died in peace—was ready to go. His business for eternity was accomplished, and in his last moments, "The Lord of Hosts was with him, and the God of Jacob was his refuge." He left a companion to mourn, but not without hope. May the widow's God be her portion forever! "To die is gain."

K. N. MESSEY.

Brewer Village, July 31.

Miss OLIVE HOPKINS died in Waltham, August 10, aged 39. For many years Sister Hopkins has sustained a Christian character, been an estimable member of the church, living and dying in its affections; and has, we trust, gone to the reward of the righteous.

J. SANDOZ.

Sister MARY KNOWLTON, daughter of James and Isabel Knowlton, died in Eliot, July 6, aged 19. Last fall, at the camp meeting in Kennebunk, after a hard struggle in prayer on her own part and that of others, her evidence of acceptance with God became quite clear, and she ever after until her death, when speaking on the subject, spoke with confidence of the presence of her Savior. She was sick just one week; and though the last day of her life her sufferings were severe, yet no complaint crossed her lips. Just before she died, with a smile she said, "My Heavenly Father will receive me." And again, with the same smile playing upon her countenance, she looked up and placidly exclaimed, "How bright it is!" Thus she went to Heaven.

ALVA HATCH.

Eliot, July 17.

Widow MARY PETERSON died in Claremont, N. H., July 28, aged 70. For about forty-four years she followed her Lord faithfully. As a member of the church she was consistent and devoted. For several of the last years of her life she possessed the blessing of Christian holiness. Her end was peace.

J. C. CROMACK.

Claremont, N. H., Aug. 4.

HANNAH E. KENYON, daughter of Stately W. and Lydia Kenyon, died at Sterling, Conn., June 24, aged 18. She embraced Christianity at the age of sixteen, and manifested to the world that hers was the faith of the Gospel. During her last long and severe illness it was her only support. Christ was indeed precious, and enabled her to endure her afflictions with Christian patience and resignation. She expressed unshaken confidence in him until her last, and died shouting, "Hallelujah, angels are coming." "And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord," &c.

J. G. POST.

Canterbury, July 31.

SLAVERY.

For the Herald and Journal.

NEW HAMPSHIRE CONFERENCE REPORT ON SLAVERY.

The Committee on Slavery would respectfully submit the following Report:

The New Hampshire Conference, as a body of Christian men and Christian ministers, have felt it their right and duty, for several years past, to express their sentiments on the subject of American Slavery. We have, at our successive Annual Conferences, borne our decided testimony against this great sin of the age. We remain at the present uncompromisingly hostile to this wicked institution; and we shall not cease to raise our voice against it, as long as a vestige of it remains to pollute the church and disgrace the nation. In this war between Freedom and Slavery, between Liberty and Despotism, which is now being waged in our country and in the world, our sympathies are all on the side of Freedom. Indeed, we do not see how it can be otherwise, so long as we retain the spirit of the religion we profess and preach. We believe, with the Rev. John Wesley, to whom under God we owe our existence as a separate ecclesiastical organization, that the Christian religion is love—love to God and to the whole race without distinction of clime or color. "Love worketh no ill to his neighbor;" consequently, it cannot look without pain upon any system of despotism, and especially upon such as we find in our otherwise fair land, which buys and sells God's image, brutalizes the intellect, and shuts out the light of divine revelation from the minds of three millions of our countrymen, rendering them as veritable heathen as can be found in any part of the earth. Wherever the minds of men have been imbued with the principles and spirit of Christianity, there you have found men who have ardently loved Liberty, and hated Tyranny in all its forms. Hume, with all his hostility to the Bible, declares that England owes the freedom of her Constitution to the Puritans alone. The love of Freedom burned in the hearts of the Huguenots of France, the Lollards of England, and the followers of Luther in Germany; and our Christian forefathers brought that sacred sentiment to our shores. We believe, with Montesquieu, that "Christianity is a stranger to despotism." A desire to destroy Slavery, and extend the blessings of Liberty to the whole race, is inseparable from a genuine Christian experience. Hence we are compelled to believe that there is something defective in the Christian character and experience of the advocates of Slavery. We have no sympathy with a slaveholding religion; and any church organized for the express purpose of defending and perpetuating Slavery, is wholly beyond the area of our Christian fellowship. We can love them and pity them, as we do all other sinners; but they are no more entitled to our communion and fellowship than any other open violators of God's law. The present century has been characterized by the progress of human Liberty. Within the last fifty years, Slavery has been abolished in nearly as many Governments and Provinces. Denmark and Republican France have lately struck the fetters from their slaves. At the present time, the love of Freedom in the masses is causing the tottering dynasties of European despotism to tremble to their foundations. But in Democratic America, the singular spectacle has been witnessed, of a church organized for the express purpose of defending what was denominated by our founder, "The sum of all villainies." The work of Methodist preachers extends to no other than themselves, and the appropriate work, and constitute themselves a body-guard around one of the greatest obstacles to the spread of the Gospel there is in this land, they have shut themselves out from all claim upon our fellowship as a genuine branch of the great Wesleyan family.

We heartily approve the action of the late General Conference, in refusing to accept the offer of fraternal relations with the M. E. Church, South; and we are willing to confess to the world, that the ground on which we refuse to fraternize with them is, their connection with Slavery. And it is our opinion that they have neither legal nor moral claim upon the property of the church. The only claim they can have upon the funds of the church, more than other seceders, is founded upon the so-called, "Plan of Separation"—a Plan that was begotten by deception and hypocrisy on the part of the South, and was afterwards disregarded and violated by them.

We rejoice in the steady progress of the Anti-Slavery sentiment in the country for several years past. A spirit of inquiry upon this subject has been awakened up in every section of the land—even in the slaveholding States. It has become the great question of the age, and mingles with all other questions. The time has come when this question must be met. And we have so much confidence in the power of truth, that we cannot but believe that the time is near at hand, when "Liberty shall be proclaimed throughout all the land, unto all the inhabitants thereof," and the groan of the bondman cease forever.

In conclusion, your Committee would recommend the adoption of the following resolutions:

1. Resolved, That, as the Gospel is the great instrumentality, chosen by God himself for the regeneration of society and the reformation of the world, it is the duty of all Christian ministers to bring that power to bear upon this enormous sin and relic of barbarism in our country; and the time has come when they cannot be silent without being recreant to the sacred cause of human liberty.

2. Whereas, the boundary line between the M. E. Church and the M. E. Church, South, has been abolished by the late General Conference; and whereas, our preachers are now at liberty to go and preach the Gospel in all the slaveholding States, and again gather slaveholders into our church; therefore,

Resolved, That we cannot endure the thought that Slavery should ever spread any further in the church of our choice; that we will not silently submit to it, but will lift up our warning voice against it; and here we take our stand, and say to this overflowing church, the abomination that maketh desolate, "Thus far shalt thou come, and no farther; and here let thy proud waves be stayed."

Respectfully submitted,
WARREN F. EVANS,
WILLIAM D. CASS,
FRANKLIN FURBER,
CONVERSE L. MCCURDY.

SKETCHES.

From the Methodist Explorer.

PORTRAITS FROM THE PULPIT.

BY THE LATE MRS. L. A. L. CROSS.

DR. HAWKS.

The Rector of Christ's Church in New Orleans has legitimately won for himself a distinguished position, in both the literary world, and the ecclesiastical. In the meridian of life, he is also in the zenith of his popularity; which is evident from his late simultaneous election to the Presidency of William and Mary College, and the University of Louisiana.

Dr. Hawks, has a fine classic forehead, and a piercing black eye, indicative of great shrewdness, with something of wit and humor; and a certain ministerial expression, not quite so agreeable. His pulpit manner is calm, easy, dignified, and eminently persuasive. His elocution is excellent; his reading, a model; and never do the words of Scripture appear more worthy of God, than when they fall from those well taught lips in the sanctuary. He seems to cast the text in a new mould, and present it in a new form. The words, indeed, are the same; but the reader has evidently found their true meaning, and he holds it up to the hearer like a beautiful transparency. His voice is deep, musical, and fascinating; within a certain compass, very flexible; and delightfully modulated to the variations of thought, and the different parts of the discourse. It is a well tuned instrument, touched by the hand of a master. His style is elegant and melodious; and his thoughts flow on like the brooklet within its emerald banks, crowned with the pendant foliage and purple flowers. In short, Dr. Hawks is a scholar, a writer, a logician, a theologian, and a pulpit orator, of the very first order.

DR. BEECHER.

The venerable President of Lane Seminary, is a man of no ordinary pulpit celebrity. He seems quite careless of the lesser graces of oratory. There is no effort, no mannerism, no studied display. He is a bold, rough, energetic man; who speaks right on, naturally and earnestly, the great thoughts that are swelling and struggling in his breast. He does not read his discourse, but uses extensive notes, to which he frequently refers as he proceeds. He puts on his spectacles, and reconnoiters the paper for a moment; when, seizing the thread of thought, he lays aside his artificial aids, and pursues the train to its termination. Having finished the climax, he resumes his glasses, communicates silently another moment with the manuscript, and then rushes off into another bold flight of eloquence.

The writer heard him on an occasion of considerable interest, when he opened the rich treasury of his mind and heart in a remarkably eloquent manner, and sent his hearers away, freighted with many a precious gem of thought, beautified by the golden settings of language. His subject was the fifth which all orthodox Christians are equally interested—the Christian Alliance, from the meeting of which, in London, more than half a century ago, he gave us an account of the objects and nature of that august assemblage, the marks of Divine approval which attended it, the great men who figured most prominently in its deliberations, its prospective influence and tendency, &c. "The church," said he, "is the light of the world, and the Christian Alliance is the lens that is to collect that light into one bright-burning focus. The intellectual and moral energies of the church are diffused over the earth, and the Christian Alliance is concentrating there in a grand coalition against the Pope and the Devil, as the ocean concentrates rivers and rivulets from every continent of the globe."

Dr. Beecher shows the frost of years upon his brow, and his corrugated lineaments indicate that he has thought and suffered; but the fire is still burning upon the altar, and needs but a breath to fan it into all the fervor of former years. He is a man full of reading and reference—a living history. He never wants for illustrations, and they are always pertinent and peculiar, being gathered up principally from the wayside of his own eventful pilgrimage. The experience of such a man, aside from his ample lore in every department essential to the pulpit, is worth more than all the knowledge treasured in the pages of Blackstone, Paley, Newton and Locke, without it.

The Christian denomination to which he belongs owes a vast debt of gratitude to God for the talents and devotion of this minister. No man, since the apostolic Edwards has done more for the Presbyterian Church in the United States than Dr. Lyman Beecher.

DR. OLIN.

The Reverend President of the Wesleyan University, of Middletown, Conn., is the hero of the [Northern] Methodist Episcopal Church. He is unlike any other preacher in America. Every great man has some peculiarity that makes him great. Peculiarity is a primary quality of genius. The properties which one possesses in common with other men, will never attract the notice of the world. To be distinguished—to produce a sensation, one must exhibit some rare characteristic—perform some strange achievements—originate some novel theory or enterprise. Be it, then, set down as an axiom, that greatness is always peculiar. And what is Dr. Olin's peculiarity? The superiority of his logic? Others argue as well. The vigor and vividness of his fancy? Others paint as good a picture. The lofty tone of piety which he displays? Others, it is hoped, are near to God. What is it, then? A question this, less difficult to ask than to answer. But I will try:—

First, then: Dr. Olin is a thinker—not a mere declaimer—one who thinks deeply, earnestly, on every subject which he attempts, and thoroughly imbues his mind with the truth before he appears in the pulpit—one who is capable of thinking as few men can—who has ac-

customed himself to thinking, and has a huge apparatus for thinking.

Secondly: All his intellectual powers, so admirably balanced and blended, are brought into requisition in every sermon, and their action is delightfully harmonious. There is neither too much, nor too little, of any single quality. The judgment and the imagination, a pure taste and a warm breast, hold each other in beautiful equipoise throughout the discourse.

Thirdly: The crowning circumstance is the earnestness of the speaker. He is a man of gigantic stature, and has a heart of corresponding dimensions. He throws his whole soul into every sentence. There are no breaks, no breathing places in the sermon. From beginning to end, it is all one paragraph. His sentences are long and heavy, like those of Dr. Chalmers; whom, perhaps, he resembles no less in the ardor of his delivery. He is too much in earnest to break up what he has to say into periods. He opens his great soul upon the audience, and it is a fountain of living waters. The current of grand, impassioned thought rolls on like the eternal thunder of Niagara. Once thoroughly roused, every fibre of his huge frame seems quivering with intense excitement. Half the time, he is on tiptoe; hands stretched aloft, as if he would pluck down the stars. I know of no man who speaks with so much ardor as Dr. Olin—I know of but one preacher with whom I am better pleased.

For the Herald and Journal.

N. H. CONFERENCE REPORT ON PEACE.

The Committee on Peace would present the following Report:—

We believe, with the Rev. Richard Watson, "that wars and fighting belong to another dispensation, and not to Christianity." In fact it is evident that the Gospel of Jesus Christ, according to the sure word of prophecy, is destined to destroy the whole system of war; it must be contrary to it. In speaking of the glorious triumph of the Gospel in the world, the prophet declares that "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The spirit of war, and the spirit of the Gospel are in direct conflict, and cannot be reconciled. The sublime precepts of the Christian religion, and the maxims of the war code are antipodes, and cannot by any possibility be made one. The Gospel, contrary to every other system of religion, requires us to love our enemies, to bless them that curse us, and to pray for those who despitefully use us. "If thine enemy hunger, feed him; if he thirst, give him drink." An army acting upon such high and heavenly principles the world has never seen, and never will see.

So evident is it that the pure morality of the Gospel condemns war, and is directly contrary to the bloody code, that it has been seen and acknowledged by the most distinguished military men. It was the maxim of Napoleon, who certainly was a good judge in such a matter, "the worse the man, the better the soldier." And Lord Wellington declared "that men who have nice scruples of religion, have no business to be soldiers." An army is a community where the law of God is disannulled. They can have no Sabbath. The most celebrated battles have been fought on that sacred day. In the camp profane swearing, licentiousness, murder, and every species of crime spring up and flourish spontaneously. Always must be so. War then is wrong. And it is a sin, it is a great sin. It is the sin of all nations. It is the sin of every age of the world. War has been doing its bloody work ever since the fall of man. The history of the world is written in blood. According to Edmund Burke, no less than 35,000,000,000 of men have been destroyed by this dreadful scourge. Could these all be placed side by side, allowing each man a space six feet long and two feet wide, they would extend five hundred and thirty times round the whole globe, and form a zone of mangled bodies three thousand one hundred eighty feet, or more than half a mile wide. The amount of misery caused by this wholesale destruction of the human family cannot be estimated. The groans, the tears, cannot be numbered. They are as the sands upon the sea shore. The expense of these wars is beyond all computation. Many nations are now groaning beneath the weight of debts contracted by war alone. We believe that it would be more consistent with the Gospel of Jesus Christ for nations to employ their vast resources in providing suitable instruction for the people in internal improvements, and in furnishing the world with the Holy Scriptures.

It is our opinion that the difficulties which lead to war might be amicably settled, and thus the horrors of war avoided. It might be done by negotiation, by arbitration, or by a congress. Having done this, we hope the time is not far distant when civilized and Christian nations shall establish such a court, in which their difficulties shall be adjusted, and they shall learn war no more.

In conclusion we would say that it is to us a matter of heartfelt gratitude to God that peace has once more been restored to our own land, and we sincerely pray that we may never again be involved in the calamities of war, and subjected to its vast expenditure of treasure and of blood.

Respectfully submitted,

WARREN F. EVANS,
FREDERICK A. HEWES,
GEORGE S. DEARBORN.

PRINCE ALBERT AND THE DEACON.

A NEW WAY TO RAISE MISSIONARY FUNDS.

I know a farmer in Norfolk, a very small farmer, rather to be called a ploughman, but he had some mechanical ingenuity, and he invented a considerable improvement upon the ordinary plough. Having done this, he thought he should like to get introduced to Prince Albert, that he might have permission to use his name. His landlord got him the necessary introduction, and he went to the palace with the model of the plough. The introduction being sent in, it was received, and he was told that he must wait a little. The good man, a deacon of the Baptist church, thus found himself in the precincts of the royal palace, and he knew how to behave himself, for the Christianity, of which he was pre-eminently subject, taught him how to behave in the palace of princes. Some two or three days intervened, and, at last, he was to see His Highness with the plough. There were two or three models with which His Royal Highness was pleased, and it was called the Albert plough. After this was over, he drew out his pocket-book and said:

"Please your Royal Highness, I sometimes write a little poetry. When Her Majesty came of age I wrote a little about that; when Her Majesty was crowned I wrote a little about that; when Her Majesty was married, I wrote a little about that. I have had them all copied out, if you would please give them to Her Majesty."

With great kindness, characteristic of good nature, the poetry was accepted just in the same spirit in which it was presented. I will not answer for the verification, but I know that it was thoroughly steeped with evangelical sentiments—right evangelical loyalty. The good man came home rather important, not improperly so, especially for the town where he lived. He had not been home more than a few days before there came by the old Telegraph coach, a

large parcel with the royal arms. The porter wondered, and the landlord wondered that Mr. John Smith should have such a parcel as that; but there it was, and when it was opened, there was a copy of "Baxter's Comprehensive Bible," sent down by Her Majesty herself as a token of approval of the poetry of John Smith. This set him up. He and his wife looked at it, and they knew not how to contain themselves, in that it was going on in certain quarters, in which we may all rejoice. In Canada's household, there were those who served the Lord; and I hope we have something like it in our own palace. That, however, is not the end of the ingenuity. It occurred in the year of the Baptist Jubilee, and when they were about building a Sunday School connected with the church of which he was a deacon. They were musing upon it, and he said to his wife:

"If we could but get Prince Albert's name, we could show the Bible for a shilling, and give something to the Missionary Jubilee Fund, and we might give something to the Sunday School. He wrote a letter to ask if His Royal Highness would please to put his name in the Bible, for it was the year of the Missionary Jubilee, and he should like it. There came back a letter to say that if he would send the Bible it should be done forthwith."

"No," he said, "I shall not send it; I will go." So to London he came, found that the Royal Family were at Windsor, whither he followed them, and the old porter bade him welcome. He could not see the Prince for a day or two, but more than once he bowed his knee in domestic worship under the roof of Her Majesty. By and by he was told that the Prince would see him, and he went in with the Bible in his hand. The Prince put his name in it, and then he said:

"Do you think Her Majesty would put her name in it?"

"That is what I call downright ingenuity—that is, a liberal mind devising liberal things—that is a heart in the right place, and having its eye upon the right object. With the most perfect readiness, for which I to my dying day will honor him, his Royal Highness said, 'I will ask.'"

He took the Bible, brought it back with Her Majesty's signature, and gave it to John Smith, who returned home, and asked his neighbors to come and look at the Bible on one condition, namely, that they should pay a shilling each, and out of that he raised from £40 to £50 for the purpose to which I have referred. I say, God speed the ploughman, and God save the Queen! and let us go and do likewise.—Rev. W. Brock, at the London Missionary Society's Anniversary.

THE SIAMESE TWINS.

The Siamese Twins, for the last eight or ten years residing on a farm in North Carolina, purpose to make another tour of the Southern and Western States the coming fall, for exhibition. They will start from home in October. They have wives and three children each—a fact which has given the husbands additional interest, and go where they may, especially if their wives accompany them, we predict more crowded houses than ever before. A correspondent, writing an account of a recent visit to this wonderful family, says:

"On riding up to the yard I observed the Twins busily engaged in shingling a house; and on seeing me they promptly approached me, and requested me to walk in, adding that they would attend to my horse, and in the meantime I walked into the house, and introduced myself to Mrs. Chang, (pronounced Chun) and found her to be quite a handsome young woman, just twenty-two. Her maiden name was Adelaide Lates, (sister of Sarah,) and her dress and general appearance all indicated a degree of tidiness. Mrs. Eng lacks; indeed, the people about here all say she is mighty townified. Mrs. Chang was married on the same night of her sister, and now has three children, viz: Joseph in Virginia, nine days younger than Mrs. Eng's first, Christopher Wren, eight days younger than Mrs. Eng's second, and Nancy, aged only six months. These are all very healthy and forward children, but have their father's features clearly stamped upon them. You could readily single them out of ten thousand children."

"After having passed some time with Mrs. Chang, the Twins came in, and gathering up their pipes, commenced puffing away at a great rate. I found them exceedingly sociable, and soon had them fairly engaged in conversation."

"My first question was, 'How do you like farming?'"

"They both replied, 'We like him much; good business for us.'"

"Do you ever expect to return to your own country?"

"We are never going back, we have wives and children here, all Americans, and we are Americans now too."

"Have you any relatives living in Siam?"

"We have a mother, now very old. We can't write Siam, and she can't write American."

"Would you not like to see your mother?"

"Very much."

"Have you money?"

"We have some in New York."

"Who has charge of it?"

"Mr. Bunker."

"It may be proper here to state that their money, \$40,000, is invested in a wine importing company at six per cent., secured by mortgage upon real estate in the city of New York, and that Mr. Bunker, whose name they bear, is their agent. They draw on him for the interest, but never touch the principal. Their investments in North Carolina have all been made with the interest of the money."

"The Twins can chop wood remarkably fast, four hands being on the axe at the same time. They also shoot at a mark or game, with their four hands resting on the gun. They drive their wagon forty miles to Wilkes, themselves, and do any kind of work about the farm. Mrs. Eng says that her husband is very kind to the negroes, and that Chang is very severe with them. Mrs. Eng is also much better disposed than Mrs. Chang, although Mrs. Chang is much the prettier. Mrs. Eng is very close and saving, and Mrs. Chang is disposed to indulge in dress and various other expenses. The Twins rarely differ about dress, but often differ in their ideas of purchasing negroes or land. The opinion of Eng is always the law; and Chang readily acquiesces. Eng does all the writing, including the signing of notes and other important papers. Eng is one inch taller than Chang, and Chang's wife is taller than Eng's."

"They have a blacksmith's shop on their farm, and a shoemaker's shop also. I saw a good sized frame house that they made without any assistance, from foundation to roof. At the table, they both use a bench, and each has his own knife and fork."

"I asked them if they both expected to die at the same time, and they replied that it could not be otherwise; for if the same disease did not take them off at one time, that the living one would have to be separated from the dead body, and the act of separation would be his death; but their general impression is, that they will both die of the same disease, and at the same time. Their affection for each other is very strong. Any of the neighbors offering an

insult to the one, the other immediately resents it; and it would take a champion in strength to cope with them in a rough and tumble fight. To use an expression of their neighbors, 'they fight like cats.'"

"The Twins dress very poorly; when I saw them they had on pants made of country home-spun, and cotton osonburg shirts. They always complain of being very poor, say they must be saving, big family coming, &c. The one being sick, the other is similarly affected. They desire anything, say a pipe, or any other luxury, the other readily consents; but they differ a little as to which should have Sarah, and which should have Adelaide."

NEW HAMPSHIRE COMMON SCHOOLS.

"The Report of the Commissioner of Common Schools to the Legislature is a very valuable and interesting document of 123 pages, under the heads of 'Plan of Operation,' 'The Defects of our Schools, and their Remedies,' 'Inexperienced and Incompetent Teachers,' 'School Houses,' 'Irregular Attendance,' 'School Committees,' 'Dissemination of a Teacher,' 'Small Districts,' 'Teachers' Institute,' 'School Statistics,' and 'Common School Education.' Professor Rust has presented a large amount of instructive suggestions. The Report is written in a beautifully flowing and ornate style, and, apart from its valuable suggestive matter, is an addition to the literature of the day. It should be placed in the hands of every teacher in the State. A wide dissemination of the views contained in this Report cannot fail to have an important influence upon the cause of Common School Education."

The office of Common School Commissioner is no sinecure. It appears that during the year, in the discharge of his official duties, Professor Rust has travelled two thousand miles, visited three hundred school houses, and delivered nearly one hundred addresses.

Appended to the Report is an 'Abstract of Returns from Superintending Committees,' from every town in the State, except Andover, Goshen, Albany, Deering, Dummer, Gorham, Randolph, Stark, Shelburne, Whitefield, Ellsworth, Landaff, and Orange.

Whole number of School Districts reported, 5,700
Number of scholars in the Winter School, 72,000
Average attendance in the Winter School, 25,000
Number of scholars in the Summer Schools, 50,000
Average attendance in the Summer Schools, 15,000
Average length of the Winter School in weeks, 12
Average length of the Summer School in weeks, 8
Average monthly wages of Male Teachers, exclusive of board, \$13.00
Average monthly wages of Female Teachers, exclusive of board, \$8.00
Number of Male Teachers employed in the Winter Schools, 1,200
Number of Female Teachers employed in the Winter Schools, 1,200

Amount of money raised by taxes for the schools, \$1,200,000
Amount expended in board and fuel, \$500,000
Income of Local Funds, \$500,000
Amount of money raised for the Teachers' Institute, about \$100,000
Whole amount raised for the benefit of the schools during the year, \$1,700,000

If to